

1833

5-17-1833

Gambier Observer, May 17, 1833

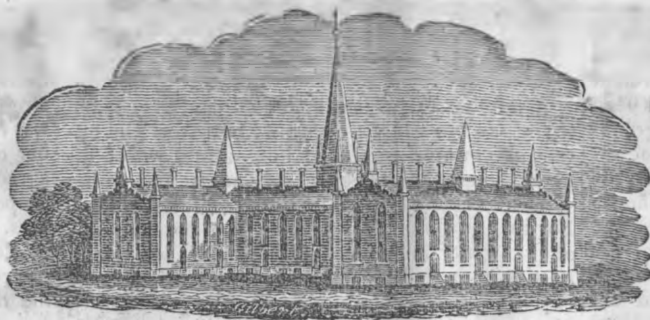
Follow this and additional works at: <https://digital.kenyon.edu/observer1833>

 Part of the United States History Commons

Recommended Citation

"Gambier Observer, May 17, 1833" (1833). *1833*. 18.
<https://digital.kenyon.edu/observer1833/18>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1833 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.



—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. III.

GAMBIER, OHIO, FRIDAY, MAY 17, 1833.

NO. 36.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

TO-DAY AND TO-MORROW.

To-day, man's dressed in gold and silver bright,
Wrapp'd in a shroud before to-morrow night;
To-day he's feeding on delicious food,
To-morrow dead, unable to do good;
To-day he's nice, and scorns to feed on crumbs,
To-morrow he's himself a dish for worms;
To-day he's honored, and in vast esteem,
To-morrow not a beggar values him;
To-day he rises from a velvet bed,
To-morrow lies in one that's made of lead;
To-day his house, tho' large, he thinks but small,
To-morrow no command, no house at all;
To-day has forty servants at his gate,
To-morrow scorn'd, not one of them will wait;
To-day he's grand, majestic, all delight,
Ghastful and pale before to-morrow night;
True, as the scripture says, "man's life's a span,"
The present moment is the life of man.

MISSIONARY.

From the Missionary Record.

GREECE.

[CONCLUDED FROM OUR LAST.]

"I have entered more into detail than I had intended, and must not trespass upon you much longer, though I have much more to say. Frequent interruptions, however, since I began to write this evening, have brought it near to midnight and the messenger departs for Smyrna at daybreak for Smyrna. I wish to call your attention seriously, however, before I close, to the absolute necessity we are under, of commencing our school buildings immediately. The rent of this house expires on 1st of April next; and where shall we go, when we leave this with all our flock? Even this house (which it was urged once was far too large for us) has become by far too strait. We are suffering in every sense, for want of room. Our children suffer; our teachers suffer; we cannot receive those who daily apply; we cannot introduce improvements which are much needed. Our Hellenic school is actually crowded so, that a portion of the boys have to remain outside, while the others are receiving their lessons. It is not considered proper, in this country, that such a school should be in the same building with a girls' school. We have 120 children in a low chamber, paved with tiles; only 22 feet long and 16 feet broad—which, for an Infant school especially, is one-half too small. We have no place for a large Lancasterian school for boys, which, of all things else, is the most desirable in Athens. With a good teacher, (of such I have a prospect—one who resides at present at Santorina) we might quickly have 150 scholars under instruction: and lastly, economy requires that we should build, for the interest of a building or buildings that would contain all our present scholars, and the one contemplated, would be less, considerably, than the rent of this house, nearly all of which is occupied by those at present exhibiting. These reasons I state summarily, for want of time to speak more particularly. I wrote to you from Smyrna, that I was of this opinion—that is a year ago or more. I then saw the absolute necessity of building our schools before we build our houses. Our families can be put anywhere, if we choose to submit to a little inconvenience, and really in Greece it does not matter much, if we have a house to cover us, what sort of house it is. But our school—where are we to

put them? They enjoy, now, too much respectability here and elsewhere, to be thrust into cellars or garrets; and they cannot be divided. In fact, no place exists at present, to which they could be removed; and this our landlord knows very well, and intends to make his account of it for the next year. Having resolved, therefore, long ago, to devote whatever sum might be raised for the building of a house for my family (with the Society's permission) to building school-houses, I have with the approbation of Brother Robertson, made preparations to commence our building. Providence has again opened the way for this. Encouraged by private conversations with some of the city, I made application some weeks ago to the magistracy, for the cession of what was formerly the public school of Athens, now, however, in ruins. It is a large inclosure, in the heart of the city, extremely well situated. In my application, I stated my object to be to rebuild this school, which was once the pride of Athens, and even now, in its ruins, is regarded with great reverence. The primates immediately granted me my request in a very flattering reply, which I regret I have not time to copy and send you. They also appointed a committee of five of the most respectable citizens, to confer with me, receive my plan, and enter into an agreement which would be confirmed by the city. This has been effected to our mutual satisfaction, and has been unanimously ratified by the municipal authority; though it was delayed until a few days ago, by an opposition from a quarter least expected (not a Greek, however, but a foreigner.) On this site, I intend, hereafter to build the school for boys. There are materials on the grounds and buildings still existing, which will enable me to effect this at no great expense. But first, I find it necessary to erect a building for the Infant school and girl's school, altogether apart from the boys' school. To do this, it was necessary to purchase or lease a lot of ground in the city. I have made an arrangement with Mr. George Finlay, a Scotch gentleman of considerable property here, for a suitable lot, situated only twenty feet from the four beautiful Doric columns which still adorn the site of the ancient Agora, where Paul 'disputed daily' with the philosophers of Athens; and soon, I hope, a building erected to 'the only wise God our Saviour,' whom Paul 'declared unto the Athenians' of old, will stand on that memorable spot—in which the doctrines and the epistles of that holy Apostle will be daily taught. And every stranger who visits Athens, drawn to this spot by love of classic lore or high antiquity, will have his attention strangely distracted between his admiration of the taste and genius of the idolaters of ancient Athens and the modest liberality of the Christians of the new world. There is enough, I am satisfied, in the associations connected with these hints, to give a stimulus to your enterprise at home, that will be more than sufficient for all our wants. This site I have selected and purchased on my own account, through the kindness of Mr. Finlay who does not ask me for the money until I have an answer from the Committee whether they will confirm it or not. In the mean time, I am to pay him \$50 per annum, redeemable by the payment of the capital (say \$600) when I will. I am happy to assure you, that I have the approbation both of Dr. Korck and of Mr. Robertson, in every particular of this arrangement. I am not so far prepared in regard to the plan of the building,

either here or at the public square, as to be able to send them to you by this opportunity, which was quite unexpected. I will furnish them, however as soon as completed. Until we hear further from the Society, it is my intention to erect only the school for girls and Infant-school, (i. e.) one building at the Agora. The remains at the Public school are sufficient for the accommodation of Stephanos school at present, and towards Spring I hope to begin the Lancasterian school. The cost of the whole, will not I hope and have reason to believe, exceed \$2,000. With regard to the arrangements for my own family for the next year, I have not made any inquiry. It is with extreme difficulty that houses are to be obtained at all, and rents are enormously high. For a house containing two small rooms and the use of a kitchen very badly situated \$120 per annum are paid. Again—\$15 per month are paid by two of my friends for a part of a house, consisting of a room fifteen feet square, two other very small apartments, and a little kitchen, all on the same floor, and an earthen floor! Mr. King has offered \$1 per day for a shell of a house, for his school, about one-third smaller than our's, for which I pay \$300, with my family and 200 scholars. He has not over 100 scholars, and occupies his own house, which is the best in Athens, and would bring \$400 per annum; so that he would be at an expense of \$765 per annum, with half the number of scholars that we have now, at a rent of \$300; but I hope this will be soon reduced when we get our buildings. The Committee will recollect, also, that in March last, I undertook to pay out of my own salary, whatever should exceed the then actual expenses for rents of our two families and the schools. This excess has been this year about \$100; but our schools have, in consequence of this arrangement, increased two-fold in numbers, and beyond calculation in solid benefit; but I am willing to do the same again and again, if the same results can be accomplished.

"To bring this very long letter to a close, I must, on the part of Mrs. Hill and myself as being specially charged with the concerns of the schools, beg you to offer to the several Churches and individuals who have contributed so liberally to our schools our most sincere thanks. As far as was practicable, Mrs. Hill, replied immediately to some one of the members of the Churches, from whom she received the various boxes; but this general acknowledgement we beg you will make for Mrs. Hill and myself, through the public papers of our Church."

The foregoing communication having been read before the Executive Committee, at one of their late meetings, the following resolutions were unanimously adopted:

"Resolved, That the Executive Committee fully approve the steps which their missionaries in Greece have taken in regard to the buildings for the accommodation of the Mission, and assure them that they will make every effort to satisfy the necessary demands for funds.

"Resolved, that the Secretary be requested to publish the facts contained in the letter of Mr. Hill, and call the attention of the Church to making up immediately the sum required."

THE WEST, A FIELD FOR MISSIONS.

At our request, the Bishop of the Diocese of Kentucky has prepared for the "Missionary Record," the substance of several addresses, delivered by him at different times and places, during his late visit to the eastern states, on the subject of the religious wants of the West. A portion of the Bishops remarks will be found below; the remainder will appear in subsequent numbers.—Missionary Record.

"In estimating the condition of vast bodies of my fellow-creatures in reference to their religious wants, and the need they stand in, of benevolent Christian effort in their behalf, I have always been in the habit of forming moral, rather than geographical statistical estimates. In a word, I do not ask where they live, or whether they enjoy or not, the advantages of external and nominal Christianity, or are sunk into the lowest abyss of idolatry and superstition; but do they feel the power of the pure word of God; do they enjoy the instruction of exemplary and zealous ministers; and are the truths and the ordinances of religion so explained and enforced, that the souls of great numbers are brought to feel the need of a Saviour, and the saving powers of the Gospel?—If not—if generation after generation rises up, and hurries into eternity uninfluenced by the sanctifying power of true religion—if young and old live entirely to themselves and the world, and die without the means and opportunities of being aroused to reflection, and without a thought of preparation for eternity, for the life of me, I cannot see how their condition differs materially from that of the heathen. And it appears to me, that where a community can be pointed out, whose ignorance of religion and whose indifference to it are never disturbed by a visit from a faithful Christian teacher; there lies a missionary field as deplorably necessitous as any in heathen lands, though the dwellings of these people may be in the heart of our populous cities, or in the centre of a nominally Christian land. Nay, I am prepared to go much farther, and to maintain, that neighborhoods not well supplied with Bibles, where no regular Church of Christ is formed, and where no duly authorized minister steadily labors, are in a condition, the next remove only from the utter desolateness of downright heathenism. And my reason for this belief, is, that if so very few are awakened, converted and saved, where the Lord's-day is most honoured, where Churches are most numerous, where ministers called of God are most faithful and laborious; then the number of the truly converted and saved where all these means are wanting, must be indeed most deplorably small.

"We must not shrink from looking the truth of this estimate in the face, because it is so exceedingly painful and shocking. Nay, it is owing to our shutting our eyes to it, that the state of things has grown to be very bad. It is, indeed, a fact that most of the remote, mountainous and thinly settled portions of our country, are in the situation above described. There is, however, no absolute necessity that it should be so. If emigrating Christians, and Christians at home, had long ago and from the very first made a true estimate of the case, and put forth the same efforts for themselves and for their kindred, which a few Christians have for the heathen, it is very evident that our thinly settled country neighborhoods would enjoy certain, and indeed, great advantages over others, in respect to seclusion from temptation, in their efforts to serve God and to save their souls. They might have enjoyed the labours of ministers divided amongst a smaller number of souls and employed under circumstances peculiarly favorable to the formation of deeply pious characters. Owing to great and in many cases almost total negligence in the first instance, it has come to pass that some few mountainous districts in New England itself, are shut out, almost entirely from those influences which are likely to save men's souls. In the middle and southern states this state of things exist to a much more sad and alarming extent. So much so, that the appeals of those who deeply feel for the still more desolate West, are often repelled by the objection, that the very pictures we sketch can be equalled by the moral condition of thousands within two days ride of either of our populous eastern cities. This is freely granted. And the fact furnishes a strong additional reason why the attention of our more highly favored Christian brethren should be called, in every possible way, to the supply of the spiritual wants of their fellow Christians both far and near. How much their benevolent exertions are needed in the Valley of the Mississippi, they have often been told. May the remarks hereafter to be made, by God's blessing, arouse them to earnest and stirring efforts."

From the Western Monthly Magazine.
MISSIONARY ADVENTURE.

[CONCLUDED.]

A number of persons collected and proceeded to the search. It was necessary to traverse an extent of country embraced in a circle, whose diameter might have been twenty miles, and within which, not more than half a dozen families resided. For this purpose, the company now assembled—about twenty in number—was divided into small parties, mounted on horseback, who traversed this region in every direction, being provided with horns, which were to be sounded in case of any discovery. In their search they frequently passed the remains of Indian encampments, in which a large hunting party of Kickapoos and Pottawatomies, had spent the winter; and although the inhabitants of the vicinity declared that these Indians would not molest a traveller, suspicions were entertained by some, which induced a party to visit an encampment still further off, which was supposed to be now occupied by parts of these tribes. They found the remains of many wigwams, but all evacuated. The intelligence, however, reached the Indians, that they were suspected, and they took the pains to send a deputation to assert and prove their innocence. Before their arrival, circumstances had fully acquitted them.

The search commenced on Wednesday, and on Saturday night no discoveries had been made, although the intervening time was laboriously employed in riding. On Sunday, a congregation of these rude pioneers collected around Mr. Baldwin, and spent part of the day in worship. On Monday, the search was resumed at an early hour; but Mr. Shaw, having the day before, accidentally found the saddle of the lost missionary, not far from his house, but on the opposite side of the creek, the investigation was now narrowed within smaller limits. At last, on Monday afternoon, the sound of the horn was heard ringing through the forest. The scattered horsemen gathered to the spot from which it issued, as rapidly as their horses could carry them, and found that the body had been discovered lying in the river.

Solemnity clothed every countenance, and sorrow filled every heart, as the body was elevated to the surface of the water; but still there was a melancholy pleasure in having found the object which had been sought so many days, with severe toil and intense anxiety. As it had lain in the water eleven weeks, it was not, of course, to be expected, that an acquaintance could recognise the features. But the individual was at once identified by his books and papers. The rest of this narrative must be told in the eloquent language of Mr. Baldwin, the invaluable friend of the deceased, through whose affectionate zeal, and high sense of Christian duty, the successful result was accomplished. The following is an extract from his letter to the parents of Mr. Hawley.

"No one did or could hesitate for a moment, that he came to his end by drowning. The river at the time, was past fording, and frozen on each side of the channel, but open in the centre. The body was found about thirty rods down the stream from the main road. A canoe is kept for the convenience of travellers, but unless the state of the atmosphere is peculiarly favorable, it is impossible to make one's self heard at the house of Mr. Shaw. He doubtless reached the river near night, and whether he rode his horse into the stream and was thrown off, or dismounted and attempted to lead, or cross without, his horse, cannot be determined with certainty; though I have but little doubt, that the first of these suppositions is true. In that case, the horse evidently left his rider in the stream, and went out himself at the same spot where he entered; for himself and the saddle were both found on that side of the river. Almost every thing remained exactly as he would naturally have ridden in the prairie, on that excessively cold day.

The hat was, of course, gone, but a handkerchief was carefully tied around his ears, his surcoat was buttoned around him, a glove and buckskin mitten on each hand, socks over his boots, &c. &c. His portmanteau was lying by his side, lodged in a drift of wood—in this, among other

things, we found some food done up in a bag. We took away the watch, a pocket book, testament, &c., and it being near night, as we were afraid of exposure to the atmosphere, the body was lowered again till morning. A sufficient number of our company to accomplish the burial, agreed to stay till the next day—the rest were compelled to leave us, to attend to their own affairs. I then expressed to the company, the attitude which I felt for the part they had acted, assured them that I should tell it with delight to the distant friends of the deceased. "It is a cause of humanity; we have engaged in it with the greatest pleasure," was, in substance, the universal reply, and we dispersed.

"The evening was spent in drying books and papers. The morning rose, but it was dark and rainy.

"At a very early hour, however, we repaired to the river, selected a spot for the grave, on the bank of the stream, elevated entirely above any water mark. A part then commenced digging, and the others prepared a coffin, the best that the place and circumstances would afford. The body was taken from the water, wrapped in a wide sheet, and in other respects apparelled just as we found it—for its condition was such, that I thought it not prudent to disturb anything committed to the dust. The rain still continued, but I made a few remarks on the striking dispensation of Providence, which had called us together—pointed to that heavenly rest, where I had no doubt, our departed friend was then rejoicing—to the consolations of the righteous in a day of hour—spoke of the importance of preparation for our own approaching dissolution, and closed the solemn scene with prayer. Spoke, did I say? whom? Not to a circle of weeping relatives is true; for neither father nor mother, brother nor sister, were there! Nor did I speak to those whose breasts no chord of sympathy could be made to vibrate. The solemn circle that stood around that grave was composed of those, though strangers, who knew how to feel. We did not stand in an ancient grave-yard, where the signs of mortality were around us in thick array—the body, for the first time, doubtless the narrow home of a man—but then we still committed the body to a native dust. We were within no enclosure which had been erected and beautified by art—nor were we surrounded by weeping branches, bowing in the breeze. The tall forest trees stood about us—a sluggish, turbid river flowed at our feet and all around was wildness. But then, why cannot those remains sleep as sweetly alone in the desert shades, as in the midst of some vast congregation of the dead? And when the trumpet of God shall sound, who can doubt whether the "corruption" will "put on incorruption," and the "mortal, immortality?" The silence of that spot, perhaps, had never been broken by the voice of prayer—but then, that God who "is rich in mercy unto all them that call upon him," was there. He was there when the spirit of him whom we mourn, took its flight—and his grace could direct the departing soul, as well as if it had ascended to its rest, from some crowded city, or the splendor of a palace. What are the circumstances under which our friends leave the world, compared with higher considerations—whether they die in the field of benevolent enterprise, in the very act of wielding the weapons of the Christian warfare, and depart to a glorious inheritance in the sky. Let the Christian die with his armor on. What if he is called to meet the king of terrors in a land of strangers, in the solitudes of a wilderness? Will this subtract a single item from the happiness of the regenerated spirit, as it bows before the throne of God, or drinks at the river of life?

"I should do violence to my own feelings, were I to close this communication without bearing testimony to the generous feelings and hospitality of the people in that region. Wherever we went, their doors were thrown open to us, and their smiles, with the greatest apparent pleasure, were called upon to assist in the search, and we

scarcely a single exception, that assistance was cheerfully and promptly rendered. To Mr. Moore—as well as to many others—for the readiness with which he undertook the arduous service; for his untiring perseverance and deep sympathy, the warmest gratitude is due from the friends of the deceased. He was with me through the whole, and frequently expressed his willingness to continue his labors for a month, if we were unsuccessful.

RELIGIOUS.

ANECDOTE OF THOMAS PAINE, OR THE HISTORY OF A POCKET BIBLE.

Mr. Paine was very fond of company; but his habits being rather intemperate, his chief associates at this time were mostly among the second orders in society. He boarded in the house of William Carver, a Blacksmith, at the corner of Cedar and Temple streets. As Carver and the writer were journeymen in the same shop, I often used to spend the evening conversing with Mr. Paine; he had seen much of men and their manners; had a clear, strong head, but, (as I thought,) a very unsound heart. Politics and religion were the chief topics of our discourse. We agreed on the former; on the latter we differed, but always in a friendly way. One evening he was describing, in his usual strong manner, the mischiefs, (as he termed it,) produced in society by the Bible and its followers. Says I, Mr. P. the first night that I slept in America, was on a hard mattress laid on the floor of a close garret in a hot night in the warm month of June—the place swarmed with mosquitoes and other domestic animals, and whenever sweet sleep approached, they drove her from my pillow. Sore, feverish, sunk in spirits I rose by break of day to while away the time till the family got up. I commenced unpacking my box of books—I opened the first book that came to hand, merely to see if it had received any injury by confinement in the hold of the vessel for so many weeks—my eye lit on the words—*My Son*—(this book was in two small volumes; often when I went to see Mr. Paine I put it in my pocket to set him right when he misquoted a passage)—*having the book by me, I asked and he assented to hear it read: it was the third chapter of Proverbs—we sat with the table between us—his eyes fixed on my face till I had done. Now, says I, Mr. Paine, put yourself in my situation—a poor sick stranger, just entering on the untried scenes of life without a pilot, and conceive if you can, a set of instructions more suitable—why sir, it drove away my fever and my fears—I went forth to commence my new career with a heart as light as a feather, trusting to Him who hangs creation on his arm and feeds her at his board. He heard without interruption, when patting me on the head, with a good natured smile—“Ah!” says he, “but thou art a young enthusiast.” So we parted for the night.—N. Y. Com. Adv.*

DR MORPURGO.

This name will be recollected by our readers, as that of the Jewish physician mentioned by our Smyrna correspondent, as baptized at the Dutch Chapel in that city, on the evening of Christmas day. His address on the occasion is said to have been listened to with intense interest by a crowded audience composed of persons of different religious denominations. The following sketch of it is copied from the “Friend of Youth” of Jan. 15.—*Boston Recorder.*

The Doctor commenced by showing it is every person's duty to be ready to give an account of his actions to the public, and that in consequence he felt it to be his duty to say how he had been led to the determination of embracing Christianity. The conversations which a Catholic family had with him when only a child had the effect to draw him off, as he said, from Judaism; so much so as even to influence him to hold in abomination the practices and superstitions of his Nation. The reading moreover of the Old Testament, as well as of the gospel, gave him the first ideas of Christianity. The infidel instructions however of a Roman Catholic priest—Master of a classical school where he was put by his friends, and afterwards the corrupt morals and habits of the University, altogether alienated his mind from every religious impression. But in the year 1818 he became much interested when at Paris in the philosophy

of Henry St. Simon and his followers, which was beginning at that time to be propagated with the object of holding up religion as a system of morals to be viewed merely as a bridle on society. Dr. Morpurgo then commenced anew the study of the New Testament; he here discovered most excellent maxims for public and moral institutions, but he could not see from the Testament or acknowledge the divinity of the Saviour Jesus Christ. He afterwards travelled in England, Holland, and Italy, but during this time his religious view underwent no kind of modification whatever. In Vienna only was he led through the study of various philosophical and religious works to meditate with a better spirit on the sacred Scriptures and finally to acknowledge fully the truths of Revelation and the Divine sacrifice of Jesus Christ. Here the Dr. commenced to justify his conduct, as he conceived it necessary to do, before his Roman Catholic friends, and he dwelt somewhat at length on his reasons for not wishing to embrace Popery. He spoke on the principal points which have ever separated Protestants from the Church of Rome, and having pointed out the true grounds of his reasons from a multitude of texts wholly and aptly taken from the Scriptures, he clearly made it appear that he desired not to be united with any other body of Christians but Protestants, conceiving them according to the express declaration of the Gospel to form the only communion of true Christians.

Dr. Morpurgo further stated that his going to Egypt and Constantinople, as well as his belief that the form of baptism was not indispensably necessary for salvation, was the cause why he deferred until now applying for baptism. But he now offered up his praises to the Almighty for having led him through much affliction to repentance, at the memorable epoch of the late great Fire of Pera. Removed by this event far from the world, he was enabled the better to examine his conscience, and he found that the farther he separated himself from man the nearer he approached his God. He likewise spoke with much affection of heart of the Rev. Mr. L., whose acquaintance he formed soon after his arrival in Smyrna, and he declared he derived much comfort from his friendly and religious conversation. He afterwards expressed himself with much fervency of soul in behalf of his brethren according to the flesh, hoping that those of his own nation, as well as others who are but Christians in name, might follow his example. The Dr. finally prayed God to enable him to walk at all times in the ways of godliness and as a true Christian.

THE CONDUCT OF CHRISTIANS.

“Every man who calls himself a Christian professes to be a living monument of the glory of God; and according as his conduct is, or is not, consistent with this profession, will it be an encouragement to, or a stumbling-block in the way of others embracing the gospel.....The believer therefore feels that, independent of his own personal obligations to hold the truth in righteousness, there rests upon him an awful responsibility with regard to the effect which his conduct may have upon other men. In these days especially, will every Christian weigh well the import of the declaration, ‘He that is not for me, is against me; and he that gathereth not with me, scattereth abroad.’ In primitive times the holy lives of Christians was one of the principal means of giving to the Gospel such astonishing success; and were every man who calls himself a Christian now to prove himself by his conduct to be a Christian in reality, there can be no doubt that Christianity would rapidly spread throughout the world. It is a melancholy reflection, that while the progress of Christianity has been so slow, that progress has never been retarded by all the efforts of its declared opponents. A man, in order effectually to injure Christianity, must profess himself a Christian; and I cannot think that it is everlasting the matter, to say, that every man who calls himself a Christian, without in reality being so, inflicts a more essential injury upon Christianity, and does more to retard its progress in the world, than any one declared opponent that ever existed.”—*Rev. M. Dods.*

CATHOLIC CLERGY IN BAVARIA.

The state of the clergy in Bavaria, is thus described in the preface to Dr. Pye Smith's *Testimony to the Messiah*. “Learned and pious members of the Papal church, itself, are now openly proclaiming this principle, of deriving all religious truth from scripture, especially in the south of Germany; in particular . . . at Munich, Dillingen, Mentz, and Frankford. The superstitions and errors of their church, though not rejected and even in some degree revered, yet occupy a very low place; while their understandings are enlightened, and their vigorous piety is sustained, by clear views of the great scriptural doctrines concerning grace, redemption, and the Divine person, by whom those blessings are communicated to men.”

There are now in the diocese of Augsburg from sixty to seventy Catholic Priests of evangelical sentiments, but who instead of separating from the Romish church, contend earnestly for a reform within it, rather than break with it entirely by uniting themselves to the Protestant community. A short time since, a parish containing a thousand souls, demanded and obtained, in accordance with the pastor, the sacrament in both kinds, and the use of the German language in divine service.—They declared their resolution of becoming Protestants if their request was not granted.

Bavaria contains 5,394 public primary schools and 497,000 scholars, with a population of 3,960,000 inhabitants. The whole number of places of instruction is 5530, and of the scholars, 500,000 or more than an eighth of the population. This fact explains the progress which Bavaria has made in the last thirty years. Her clergy are the most scriptural of any Romish country in Europe, and a class has been forming among them, which will materially tend to influence and enlighten the rising generation.

POPISH INFALLIBILITY.

But yet since some men so dispise that certainty, which results from a clear distinct knowledge of things, in comparison with infallibility, let us briefly consider what the true notion of infallibility is, and how much it excels a certainty of knowledge.

First then I observe, that infallibility belongs to persons, not to things. A proposition cannot be fallible or infallible, but true or false; for fallible signifies that which can be deceived, infallible, that which cannot be deceived, and therefore can be applied only to intelligent beings, who are capable of either. So that to say, that any proposition is infallibly true, besides the impropriety of the expression, adds nothing to truth; for that which is true is true, and can neither be more nor less true.

Secondly, Perfect infallibility is nothing else but a universal certainty of knowledge: As for instance, God only is infallible by nature; but infallibility is a negative and there are no negatives in the Divine nature; and therefore if we would understand what God's infallibility is, we must reduce it to some positive perfection, and that can be nothing else but infinite knowledge; for this reason we say, that God is infallible because he knows all things, and he who knows all things can never mistake. So that it is knowledge which is the perfection, infallibility is only a mode of speech, to signify the most perfect certainty of knowledge.

Thirdly, And therefore infallibility is not opposed to certainty of knowledge, with respect to the evidence and certainty of perception; for infallibility is nothing else but certainty, and such a certainty as results from the most perfect knowledge of the reason and nature of things, as it is in God which is only true infallibility. There is no difference between certainty and infallibility in God, and the difference between the certainty of creatures and the infallibility of God is this, that the one is a finite and the other an infinite knowledge; for nothing can be by nature infallible but infinite knowledge; but a finite knowledge, which does not extend to every thing may in some thing be deceived, but as far as it reaches it may be certain, and that is a kind of a finite infallibility. A fallible creature does not signify a being which can never be certain, but a being

which has not a natural knowledge of all things, and therefore may be deceived in those things which are without the sphere of its knowledge; and therefore it is as absurd to say we cannot be certain of any thing, because we are not infallible, as to say, that we can know nothing, because we do not know all things.

Fourthly, And therefore fallibility, or infallibility, do not alter the nature of certainty. What is the certainty of God, but those clear and bright ideas of truth in the divine mind; for he is not certain, because he is infallible, but he is infallible, because he is certain; and thus in proportion to that distance which is between God and creatures, our certainty is nothing else but a clear and distinct knowledge and perception of the reason and natures of things; and wherever this is, how fallible soever the person is in other matters, he is certain so far; and to demand any farther reason of certainty, than the clear and distinct knowledge of things, is to demand some other reason of certainty than knowledge; and thus we may doubt of the certainty of God, as well as of men, if we do not allow a clear and distinct knowledge to be certainty, for there is nothing beyond this.

Fifthly, And hence it follows, that as to things which are knowable by the light of nature, our certainty results from the clear and distinct perceptions of our own minds, and depends on the truth and certainty of our natural faculties. As for instance: those impressions which our senses make on us, and those perception they awaken in our minds, are so strong and forcible, that they create a natural certainty; and we cannot doubt, whether what we see and feel, and hear, be real or not; those natural ideas and notions we have in our minds, those first principles of reason and discourse, appear so plain and self-evident to us, that we can no more question them than our own being, and seek for no other proof of them, but our own natural evidence; as that both parts of a contradiction cannot be true; that nothing can be and not be, at the same time; that no power can make that never to have been, which once was; that nothing that ever was not, can be without cause. These propositions are so self-evident the mind assents to them without demanding any other proof but themselves, which shows that the very highest certainty of all is nothing else but an intuitive knowledge, or the mind's seeing and discerning that natural evidence which is in things: and those who will not allow a clear and distinct knowledge to be the foundation of certainty, must reject all self-evident principles, which we can have no other proof of but themselves, at least no better, for we cannot reason in *infinitum* and therefore must come to some first principles which are known only by their own light and evidence.

Next to this, are those notions and ideas which are so easy and natural to our minds, that most men believe them by a kind of natural sense and instinct without reasoning about them; and those who have no mind to believe them, yet cannot rid their minds of them; such as the being and providence of God, and the essential differences between good and evil. These are the next degree to self-evident principles, for they are natural notions, which indeed may be proved by reason, and must be so, when we meet with men who will deny them; but yet a well disposed mind has a natural bias and inclination to believe them, sees them to be true and evident about them. This is very plain, the less of reasoning there is required in any case, the more there is of certainty: First and self-evident principles admit of no reasoning, natural notions require none; and as for all other matters, the nearer they lie to first principles of natural notions, the more certain and evident they are; nay, we have no other certainty of the deductions and conclusions of reason, but their manifest connexions to some principles and notions, which may be known without reasoning; which shows as I said before, that all natural certainty is at last resolved into an intuitive knowledge; and the certainty of reason is nothing else but the connecting those things which we do not know by nature, with those which we do.

Sixthly, Where natural knowledge and natural certainty ends, there revelation begins; but still

certainty is not infallibility, but evidence and natural evidence too: for there can be no communication between God and creatures, as to revealing his will, but by the mediation of our natural faculties; whether the object be naturally or supernaturally revealed, we have only our natural faculties to know and understand with, and therefore we can have no more than natural evidence of supernatural causes. As for instance; an inspired prophet, though he be infallible as far as he is inspired, yet it is not his infallibility that makes him certain that he is inspired, but that certain evidence he has that this revelation comes from God; which must either be by some external and visible signs, or by some such vigorous impression upon the mind, as carries its own evidence with it, which what it is no man can know, but he who has it. As for those who are not inspired themselves but must learn from inspired men, their faith must depend upon that evidence have for the revelation; the natural notion of God's veracity is the reason why they believe what they know is revealed; they must use their own faculties to understand what is revealed, and they must judge of the truth and certainty of a revelation from such marks and characters as are evident either to sense or reason.

So that infallibility sounds very big, but signifies very little in this dispute; for all certainty, whether in natural or revealed knowledge must be resolved into evidence, not into infallibility.—Though an inspired prophet is an infallible oracle in those things which he speaks by inspiration, yet it is not his infallibility, but that evidence he has that he is divinely inspired, which makes him certain; much less can any man be infallibly certain, who is not infallible himself, how many infallible teachers soever there are in the world. For we may as well say, that a man may be wise with another man's wisdom, as infallible by another man's infallibility. Every man must know and understand for himself, and infallibility is only such a perfect degree of knowledge as is not liable to any mistakes; and if no man has any knowledge, but what he has in himself, then he has no degree of knowledge, but what he has in himself, and therefore can never have an infallible knowledge, unless he himself be infallible.

Suppose then we should grant, that the Pope or Church of Rome were infallible, what advantage has a Papist for certainty above a Protestant?—Does the infallibility of the Pope make them all infallible? And if every Papist be not infallible, then they can have no more certainty than fallible creatures are capable of, and so much I hope may be allowed to fallible Protestants. The authority of a revelation in matters divinely revealed, answers to natural evidence in things knowable by the light of nature; as we cannot doubt of things which are plain and evident to our understandings, so we cannot doubt of what we know is revealed by God; but then as we must use our reason to judge of the natural evidence of things, so we must use our reason to judge of the truth, and evidence, and sense of a revelation, and it is the same mind and the same understanding which must judge both of natural and revealed knowledge; and if our understanding be not infallible, I know not how an infallible judge, or an infallible revelation, which are external things should bestow an internal infallibility on us. And therefore after all their brags of infallibility, Papists themselves must be contented if they can be certain; for if infallibility did signify somewhat more than certainty, yet certainty is the most that a fallible creature can have; for it is impossible for any creature to have infallibility, who is not infallible himself. And this I hope will make them a little more favourable hereafter to Protestant certainty; for whatever can be objected against certainty in general, as distinguished from infallibility, will as effectually destroy the Popish as the Protestant Certainty; for Papists are no more infallible creatures than Protestants are.—SHERLOCK.

THE BARTHOLOMEW MASSACRE,

So called from its perpetration on the eve of St. Bartholomew's day, 1572, is but too well known in history. By it nearly 50,000 French Protestants perished, without form or pretence of law,

in Paris and the provinces. There is evidence, from the letters of the pontiff himself, that Pius the Fifth, the then reigning Pope, (since enrolled in the calendar of Romish Saints, by a decree of one of his successors, Clement X., which bore date 1672, just one hundred years after the massacre) previously knew and approved of the conspiracy for the purpose. But he died before its completion. Gregory XIII., who next ascended the papal throne, entered so heartily into the views and feelings of his predecessor, that on the arrival of the intelligence of the wholesale murder, he ordered a discharge of the state artillery; offered solemn thanks to God, attended by his cardinals; by his legate in France gave absolution to the murderers; and, to perpetuate his infamy caused a medal to be struck, commemorative of the good news.

Of that medal, father Bonanni, a Jesuit, has given the following description and explanation in his *Medallic History of the Popes*, written in Latin. They are translated by the Rev. J. Mendham, in his *Life and Pontificate of St. Pius, the Fifth*.

"The medal has on the obverse, as usual, a figure of the Pope, GREGORIUS XIII. PONT. MAX. AN. I. The reverse has a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing a prostrate and falling band of heretics. The legend is, UGONOTTORUM. STRAGES. 1572.

"The unexpected change of affairs overwhelmed Gregory, the Pontiff, and Italy, with the greater joy, in proportion to the increasing fear produced by the account of Cardinal Alessandrino, lest the rebels who had revolted from the ancient religion, should inundate Italy. Immediately upon the receipt of the news the pontiff proceeded with solemn supplication from St. Mark's to St. Louis' temple; and having published a Jubilee for the Christian world, he called upon the people to commend the religion and king of France to the Supreme Deity. He gave orders for a painting descriptive of the slaughter of the admiral and his companions, to be made in the Vatican, by Giorgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy; solicitous to impress by that means how salutary would be the effect to the sick body of the kingdom of so copious an emission of bad blood. He sends Cardinal Ursino as his legate *a latere*, into France to admonish the king to pursue his advantages with vigor, nor lose his labor, so prosperously commenced with sharp remedies, by mingling with them more gentle ones. Although these were such brilliant proofs of the piety of Charles and of his sincere attachment to the Catholic Church, as well as of pontifical solicitude, there were not wanting some who gave them a different interpretation.—But, that the slaughter was not executed without the help of God and the divine counsel, Gregory inculcated in a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels; a representation by which he recalls to mind, that the houses of the heretics were signed with a white cross, in order that the king's soldiers, might know them from the rest, as likewise they themselves wore a white cross on their hats."

"Bonanni," says the editor of the *Christian Remembrancer*, (from which we derive this scrap of history,) "our readers will observe, was a Jesuit, who would not have stated what has been thus given, if he had not been well assured that it was perfectly agreeable to his superiors. We wish our readers particularly to take notice of his concise, but graphic description of the joy produced by the massacre of the helpless Protestants—the jubilee,—the monitory painting,—the cool approbation of the cruel deed,—the dread of a mixture of mildness,—the recognition of the authority of the medal,—and of the care with which the victims were marked for destruction,—and, above all, the God of love and mercy called in to sanction the whole."

ST. SIMONISM.

It is amusing to observe the characteristic manner in which the same subject is treated by the learn-

ed of different countries. The ridiculous farce of St. Simonism is in Great Britain laughed at, and in France forgotten, while in Germany it continues to receive the most laborious attention. Not to mention detached books and pamphlets which it has called forth from various quarters, we perceive in a recent number of a theological publication, a prolix and formal analysis of St. Simon's fooleries, divided and subdivided with all the tormenting minuteness of German methodology, and illustrated by synoptical tables. The writer considers the 'system' in relation to the past, the present, and the future; to religion, politics, learning &c. &c. and after all this rigmarole concludes that it is not worth a refutation. This is indeed what the homely proverb calls going round the elbow to get at the thumb.—*Presbyterian.*

For the Gambier Observer.

MOSAIC GEOLOGY.

Mr. Granville Penn, the advocate of the Mosaic Geology, has shewn himself extensively, and accurately acquainted, with the facts and theories, of the modern Mineral Geologists, as he calls them.—His own system, no less ingenious than probable, will afford as sublime views of the creation as are to be found in the almost inspired poem of Milton.—Before he commences his own structure, he sets himself to demolish all the previous systems of Geology, root and branch—he makes no distinction between *Wernerians* and *Huttonians*, in as much as he says they agree in the grand object of their inquiry; namely to discover the mode of the *first formation* and *subsequent changes* of the rocks and other materials on the earth's surface, as deduced from observation of their present appearances. The common conclusion of the mineral geologists is, that the phenomena of rocks indicate their former existence in a chaotic ocean, from which they were separated during an unassignable series of ages, and consolidated as we now find them. This general position Mr. Penn thinks is gratuitous and wrong, being in opposition both to the great principles of Newton and to the historical facts of the Mosaic record.

Newton has laid it down "that the growth of new systems out of old ones, without the mediation of a Divine power appears to him absurd," and that "all material things seem to have been composed and variously associated in the first creation by the counsels of an *Intelligent Agent*; for it became him who created them to set them in order; and if he did so, it is unphilosophical to seek for any other origin of this world, or to pretend that it might rise out of a chaos by the mere laws of nature; though, being once formed, it may continue by those laws for many ages."

The idea has indeed been suggested, that God might create the world in a state of chaos, and, after imposing upon it the laws of chemical affinity, leave them to operate in the same way they do now. But this conjecture although plausible enough is not sound philosophy. Did not Newton himself indulge too much in a similar supposition, when he talked of some kind of *ether* as the cause of gravity? and when he said "if the earth were formed of a uniformly yielding substance, and if it were to become deprived of its motion, it would settle into a perfect sphere?" Now the mineral Geologists, without thinking of Newton's "if," state this as the fact—an error which appears to arise from their not carrying their analysis beyond *particulars*, while Newton proceeds step by step, till he arrives at the grand cause, an *Intelligent Creator*.

The celebrated Naturalist De Luc was aware that the mineral Geology did not agree with the grand Newtonian principle of referring to the Creator, and he makes the singular apology that the term *creation* is physically unintelligible.

Mr. Penn however, guided by the Newtonian axiom of referring similar appearances to similar causes, concludes that the whole globe was created in the same way as plants and animals; since the three great classes of animals, vegetables, and minerals have a community of system; the earth being fitted to support the two first, and they again being necessarily dependent on the earth. They are, therefore, constituent parts of one whole, and the first formations of such must ac-

cordingly be referred to the same cause and to the same mode. And if it can be proved that one of these was created immediately by God, it will follow that the others, also, have been formed in the same way.—He goes on to support his argument by proving the *individual creation of animals and plants, and his application is as striking, as his ingenious mode of proof.* He says "If we trace back, the generations of men, we shall ultimately arrive at a *first man*, a parent of all; and though it will not alter the force of the argument whether this first man was created in a state of infancy, boyhood, or manhood, it was most probable that he was *formed mature*, with a bodily structure similar to our own, having his soft flesh supported and strengthened by means of bones. The first inquiry, therefore, will be, what is the use and the formation of bone? The use of the bones we are told by anatomists, is to give shape and firmness to the body, to serve as levers for the muscles, and in case of the ribs, to protect the heart and lungs, while the bones of the skull protect the brain. But, when *first formed*, bones are very soft and pulpy, as is seen by examining the chick in an egg during the progress of incubation; and it is only by degrees that the bones become perfectly hard. This gradual hardening, is the process of the formation of bone *at present*, but we must not thence conclude that the bones of the first man, were at first soft, and then gradually became hard; for he was at once created perfect. Yet were a bone of the first man now remaining and given to an anatomist he could not probably tell, from its appearance, that it had not been formed like other bones: just as the mineral geologist infers from the rocks which now exist, that they have been precipitated and crystallized from the waters of chaos, or ejected from the bowels of the earth melted by fire. Mr. Penn applies the same mode of reasoning to the first tree, which he has applied to the first man; and, as every tree consists of a root, trunk, and branches, composed of wood, his first enquiry is, what is wood? The answer to this must obviously be that wood is a solid substance, which gives strength and support to trees, as bones do to the bodies of animals. But, wood is at first soft and herbaceous, as may be remarked in the young shoots of any tree, and only becomes *slowly* and *gradually* hard and solid by a progressive course; but in the first tree, the wood could not have gone through this gradual process of hardening, for it must have been formed so at once and suddenly. Now if a portion of this first tree remained at present, and if a chip of its wood were to be mingled with chips of other trees, that have been propagated from seeds or suckers, the naturalist would not be able to perceive by inspection that it had not proceeded gradually and slowly from a soft to a hard state, in the same way as the mineral Geologist can see nothing in rocks but crystals, which have arisen from solutions or fusions of mineral matter by water or by fire. The conclusion, in the one case, of the Anatomist, that the bone of the first man had at first been soft, and had become gradually hard, would be wrong, because it was at first created hard; and the inference of the naturalist would also be false: in as much as the real mode of the first formation of trees, like that of bones, was in direct contradiction to the present indication of their appearances. And the conclusion of the mineral geologist is, therefore, equally erroneous, who says, that the rocks which are now hard and solid, were formerly dissolved in the ocean, or melted by heat.

(To be Continued.)

"CATHOLIC," "ROMANIST," AND "PAPISTS."

We intend no disrespect when we use *Catholic* to denote *universal*; and in our view *Catholic Church* embraces all credible professors of Christianity, together with their children who have not renounced the faith of the Bible. We claim that all essentially sound Presbyterians, Baptists, Methodists, Protestant Episcopalians, Moravians, Lutherans, Congregationalists, German Calvinists, and French Protestants belong to the *Catholic Church*. There are *Christians* who belong to the *Church of Rome*, and who also pertain to the *Catholic or Universal Church*, we are glad to believe. The mem-

bers of the Church of Rome who belong to the *Catholic Church of CHRIST* we cannot consider as constituting the whole, that is, the *Catholic Church*. We must, therefore, for the sake of distinction, speak of those members of the visible Church who professedly belong to the spiritual cure of the Pope at Rome, as *Romanists*, or members of that portion of the professed kingdom of Christ whose seat of government on earth is in the city of Rome, and of which the Pope is the head. By the *Papacy* we mean the system of Papal government in the Church; even as by *Presbyterianism* we mean the system of Presbyterian church government. Why then should any think that we intend to reproach them when we call them *Romanists* and *Papists*? If they hold to a vicarious head of the Church of Rome, and to his ecclesiastical government, they ought to profess themselves *Romanists* and *Papists*; as we profess ourselves to be *Presbyterians*.

THE PAPACY we discard as heartily as the Prelatists and Papists discard *Presbyterianism*. We do not affirm, that no *Papist* is a Christian; but we assert, that the Papal form of government is no part of Christianity. The *Romanists* are less *Catholic* on this subject than we are: for their creed is, that no person belongs to the Church of God at all, who do not submit to the Papacy. Should we, therefore, reject the pretensions of the Romanists to Christianity, and say that none of them are *Christians*, we should but return the ungracious compliment which they pay to all Protestant Christians of every denomination. Illiberality of faith on this subject belongs to those who make the papacy, prelacy, immersion in baptism, presbyterianism or congregationalism, essential to membership in the Catholic Church of Christ.—*Philadelphia.*

If like Joshua, we could command the sun to stand still, delay might be excellent advice.

"To-morrow you will live, you always cry;
In what far country does this morrow lie,
That 'tis so mighty long ere it arrives?
'Tis so far-fetched this morrow, that I fear
'Twill both be very old and very dear.
To-morrow I will live, the fool doth say,
To-day itself's too late; the wise lived yesterday."

COWLEY.

Getting out of doors is the greatest part of the journey, according to a Latin Proverb. He who defers from day to day, waits until the stream glides past him that he may cross it. It runs, and runs, and will for ever run. One used to say, that heaven would be filled with such as had done good works, and hell with such as intended to do them,—a very suitable hint to those that put off their immortal concerns to a more convenient season, which may never arrive.

ON DUELLING.

The following was written by the Rev. Olfspring Penree, who, in 1763, was Rector of Prince George's, Winyaw, S. C. and in 1767 removed to the cure of St. George's, Dorchester.

The act of duelling is deliberate and is seldom executed for many hours, and sometimes days, after the designation. This renders it criminal. Sudden acts may be capable of some alleviations by the surprise they make on a man's spirits. But a contrived and premeditated crime admits not a palliation. The duelist engages himself in a double murder, his own and his adversary's. For the wilful hazard of both fasten on him the guilt though both happen to survive the combat. Cain went deliberately in pursuit of his brother's blood. Cain was actuated by anger, which led him to revenge. This very principle impels the Duellist—and if this principle be destructive of man's happiness, it cannot be consistent with the laws of nature. And if any man that ever killed another from the above mentioned principle, will declare solemnly that he never felt any remorse consequent to the homicide, I will be content to give up the argument. For I do not believe all the opiates in the devil's dispensatory can render the conscience so drowsy, as not to startle at the horror of such an action.—*Gospel Messenger.*

While Christ was upon earth, he was more among publicans and sinners, than among Scribes and Pharisees; for these were self-righteous [and so, not fit company for him who came to seek and to save the lost].—WILCOX.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, MAY 17, 1833.

THE COLONIZATION SOCIETY.—Our readers are probably aware that this noble and most useful Society meets considerable opposition from Mr. Garrison the editor of the *Liberator*, and others. These gentlemen, from mistaken notions of the tendency and objects of the Society, are using every exertion to overthrow it, advocating in its stead, immediate and universal emancipation. This party seem most strong in Massachusetts; but their efforts, so far, seem only to arouse the friends of the Society to increased exertion. In Boston a monthly periodical called the "Colonizationist," has been commenced, and in other parts of New-England the press has been employed in advocating the Society, and refuting the charges of the abolitionists.

Mr. Garrison, it appears, has made some converts to his views in this State; but here, no more than in Massachusetts, has he been able to alternate the regards of the people generally from the Colonization cause. Even in Hudson, Portage county, where great efforts have been made to work upon the public mind, the people stand firm in their attachment to it. The following remarks are from the Editor of the paper published there:—

Unless we are greatly deceived, anti-colonization-ism has a bolder and more zealous advocates here than in any portion of the United States. We may remark, however, for the encouragement of tried philanthropists in the Eastern States, that we believe the Colonization Society is, on the whole, in good repute, even here.

NEW FEMALE SCHOOLS.—The Miss Beechers, who formerly conducted quite a celebrated school in Hartford, Conn., have announced their intention of commencing one in Cincinnati. We give the following extract from their advertisement. —

Another feature of the plan, is such a degree of attention to the cultivation of the moral character, and the formation of the habits as can never be practised, where a division of labor is not instituted, or where it is not made the specific duty of certain teachers, who have this object in view, and who are called *educators* in distinction from the others, who are denominated *teachers*. In these institutions, it is the business of the teachers simply to communicate knowledge, and to see that the pupils learn and understand their lessons. These are considered as but secondary in importance, while the *educators* are the most prominent. To them is committed the care of the mind, that all its powers may be properly developed; the care of the *habits*, that the mind may not be impeded by bodily weakness—the care of the *habits*, that order, neatness, method, and regularity may be maintained—the care of the *disposition*, that self-government, gentleness, kindness, and all the amiable feelings may be cherished—the care of the *principles and morals*, that habits of virtue and piety may be formed and sustained.

This department of education will become a prominent object of attention. To improve the dispositions of the pupils—to correct bad habits, either of manners or temper—to train them to a proper knowledge and practice of their relative duties—to teach them how to use their acquisitions to make themselves and others happy—to inspire them with a desire to *do good*—to point out the various modes in which females can promote the happiness and improvement of society; and, finally, to lead them to prepare themselves and others for the happiness of an eternal state of existence; these will be made definite and prominent objects of interest and effort.

"JUBILEE."—It appears from the Catholic Herald that the Pope has recently "proclaimed to the Christian world" a "plenary indulgence in the form of a jubilee." Last year his Holiness published an encyclical letter, in consequence of the dangers besetting Romanism, exciting his spiritual subjects to vigilance and exertion in support of the faith. But the danger, it seems, is not yet averted, and he therefore makes another effort to wake up his people and rekindle their zeal. His language is as follows: it is worthy of attention.

But since the tempest still rages, and the conspiracy of the wicked every where prevails, we have determined on directing general supplications to be made throughout the whole church; and we, therefore, unlock the treasures of heavenly gifts, that the souls of the faithful may be excited to piety, and being thoroughly cleansed from the defilement of sin, their prayers may become more grateful to God, and ascend before him as an odor of sweetness. It was indeed customary with our predecessors in accordance with the ancient practice of the Roman church, to seek aid from the united prayers of the faithful, not only at the commencement of their pontificate, but also whenever the Lord was pleased to afflict his people. To invite all to penance, the sacred treasure of indulgences was brought forth, that sinners sincerely detesting and humbly confessing their iniquities, might approach with confidence to the throne of grace, to God who is prone to forgive, and who does not in wrath withhold his mercies. With this view, after having recommended our design in earnest and fervent prayer to the Father of mercies, we likewise proclaim to the whole Catholic world, an indulgence in the form of a general jubilee; and we cherish the devout hope, that the Author of

all consolation will shorten the days of our tribulation, calm the present agitation, give lasting peace to the church, and every where restore security to public order.

The Romish Bishop of Philadelphia in pursuance of this edict announces that "the faithful of his diocese, may at any time within six months from the date hereof, gain the spiritual favors thus proffered by the chief pastor of the church, on complying with the terms and conditions subjoined to this our pastoral letter."

The conditions on which the benefits of this "plenary indulgence" may be secured are the following:—

1st. Persons desirous of gaining the jubilee, are to visit three churches, or twice one church, within the space of three weeks, and there devoutly pray for the general interests of the church.

Persons unable to make these visits should pray in private at least twice for the same ends.

2dly. They are to fast on Wednesday, Friday, and Saturday, in one of the three weeks, or (by dispensation) upon one of these days in each week.

Persons unable to fast should, in lieu thereof, recite the litany of the saints, or a third part of the rosary, or other pious work, at the discretion of the pastor or confessor.

3dly. They are to confess their sins within the same weeks, and to receive reverently the most holy sacrament of the eucharist.

Children not yet admitted to their first communion, may gain the indulgence by making their confession, and performing any pious work which their confessor or pastor may prescribe, without complying with any other condition.

4th. They are to give some alms to the poor, as the devotion of each one shall suggest. The objects of these alms are entirely left to their own choice.

AN ENQUIRY.—A correspondent in the Cincinnati Journal enquires whether, it is proper for ministers of the Gospel to make use of *language* in their sermons to express *finite* ideas, that can be applied only to the Deity? I have heard, he says, some ministers place 'infinite' emphasis on some sentences, and urge an 'infinite variety of motives' in a sermon of almost infinite length, until to me the whole became *infinitely* ridiculous.

This hint is worth taking. As the editor of the Journal says, truth needs no exaggeration.

RELIGIOUS INTELLIGENCE.

ECCLIASTICAL.

The Rev. C. S. Hedges, of the diocese of Virginia, has received and accepted an unanimous call to the rectorship of St. Andrew's Church, Wilmington, Del. and will enter upon the duties of his appointment in the course of two or three weeks.

Episcopal Rec.

ORDINATIONS.—In St. Clement's Church, N. Y., on the 12th ult. Mr. Thomas S. Brittan was admitted to the holy order of Deacons, by Bishop Onderdonk, of that Diocese.

We understand that Mr. Daniel Leach, late of the Andover Theological Seminary, has been admitted to the holy order of Deacons, by Bishop Griswold.—*Episcopal Watchman*.

ALL SOULS' CHURCH.—We are much gratified to find this name, criticised in a late number by a correspondent, so satisfactorily explained by the Episcopal Recorder. The misunderstanding is additional evidence, if needed, of the importance of thorough acquaintance with all the facts of a case, before hazarding censure.—*Churchman*.

The name of the Church referred to, does not take its origin from the superstitions of the dark ages, but from the language of Scripture, in Ezekiel xviii. 4.—"Behold *ALL SOULS* are mine." It is designed, we are informed, to place this very appropriate inscription on the walls of the church, and the name is composed of its leading words. One of the churches in London has the same inscription, and is designated from the same circumstance. Until we received this explanation, the appellation struck us quite as unfavorable as it has done "A Protestant;" and from its unavoidable associations, we still think it objectionable.

We are gratified to learn that the new church, by whatever name it may be called, goes on prosperously. A lot in the south-western part of the city has either been purchased, or is about to be purchased, as the site of the new building, and there is every prospect that the zealous efforts of Mr. Piggot will be crowned with success. We commend the object to the favorable attention of those who are able to assist in its execution, and trust that many souls, at least, in this city, for whom no man hath cared, will have cause to rejoice in its success.—*Episcopal Recorder*.

A writer in the British Magazine has examined the lists of members of five of the principal societies of the Church of England, and ascertained that of 30,311 members, 14,152 are clergymen, 10,884 laymen, and 5275 females. His object is to show that the ministry, though so much calumniated, contribute (numerically) "nearly a third more than all the laity of the empire."—*S. S. Jour.*

With the Episcopal City Mission Society of New-York are now connected two places of worship, the seats in which are free to all. There are 664 children and 40 adults in the Sunday-schools, and 470 infants are on the roll of the daily infant school. The Society has furnished work to 112 females since the 1st of January.—*Id.*

A reprint of Dr. Stuart's Commentary on the Epistle to the Romans, is in progress in London, under the superintendence of Drs. J. Fye Smith and Henderson.—*Churchman*.

EUROPE.

The *Archives du Christianisme* of March 9, furnishes several items of interest, relating to the progress of evangelical truth on the Continent.

SCHOOL OF EVANGELICAL THEOLOGY AT GENEVA.—One hundred and twenty-three ministers of the Gospel in the Canton of Vaud have addressed a letter to the Directors of this School, expressing their great joy at its establishment and their deep interest in its success, as a means of restoring and honoring the great truths which are the basis of Christian hope, and of rekindling the flame of a simple and life-giving faith.

LETTER FROM AN EX-RECTOR.—Some months ago, M. Bernus addressed to the inhabitants of Saint-Mort, where he was formerly a Roman Catholic rector, a Pastoral Letter, assigning his reasons for joining the Evangelical Church. His successor, after mass one day, read from the pulpit, from a country paper, some severe remarks on this Letter and its author. This gave M. Bernus an opportunity to publish a second Letter, in which he explained more at length the reasons of his course and the grounds of his faith. We rejoice, says the *Archives*, that M. Bernus perseveres in his labors; his influence is not limited to the parish of which he was the minister. The Pastoral Letter has produced a great sensation in the part of France where he resides, and in many villages a spirit of inquiry after truth has been manifested, which promises happy results. The Scriptures are read with avidity wherever the writings of the ex-rector of Saint-Mort have reached; they have led a multitude of persons to see that it is worth the while to inquire whether the religion which they have hitherto been taught is or is not the religion of the Gospel. The *Colporteurs* cannot carry into Gers and the High Pyrenees New Testaments enough; Tracts also, are very much sought after there. May the Lord graciously bless these means of grace to many souls!

HUNGARY.—A pious traveller who lately visited Hungary for scientific purposes, made himself particularly acquainted with the mining districts of Schemnitz, Kremnitz, Herrsohl, Herngrund, &c. In these villages, he says, there are Lutheran churches that originated in the times of Melancthon, the Reformer of this part of Hungary. A village in the forests near Schemnitz bears still the name of *Melongo banya* (Melancthonville—*banya* means village.) The Protestants fled thither for refuge in times of persecution. In the South and East of Hungary there are Calvinists, who embrace the Helvetic confession of faith. He saw at Kremnitz a pastor of a military colony on the Turkish frontier, who stated many facts showing clearly that there were still true Christians in that region.

FRANKFORT-ON-MAINE.—The monthly concert is now held in this city. After the second meeting an anonymous donation of 1200 francs was received. The proceeds of the collections are divided between the missionary Societies of Paris and Lausanne.—*Boston Recorder*.

REV. JOSEPH WOLFF.—The Calcutta Philanthropist contains some account of the movements of Mr. W. with extracts from his Journal. On arriving at Simlah he issued his "Proclamation to all the learned Mahomedans of Hindostan," in which he declares that the personal reign of Christ on earth will commence at Jerusalem in 1847, &c. &c. Since leaving Malta, he has travelled 8,220 English miles. His expenses are defrayed principally by Mr. Frere. The following is an extract from the account:—

Runjeet Sing gave him liberal presents, which will, he says, enable him "to pay back the kindness of a Christian friend with the riches of a Pagan king." He speaks in the highest terms of praise of Runjeet, declaring him to be (next to Mahomet Ali in Egypt,) by far the shrewdest potentate he ever saw. I believe this is strictly true, and the general opinion of all who have seen and known the Maga Raja. During breakfast he gave us many amusing anecdotes (being very graphic in his descriptions) of his interviews with Abbas Mirza, his captivity, his journey as a slave in chains in the neighborhood of Toorbut Hyderabad, his reception by the Jews of that place, who became responsible for his appearance, and his ultimate ransom by Abbas Mirza. He narrates with great animation and fire of manner—his eye, like that of the inspired poet, "in fine phrenzy rolling"—so that the attention is rivetted upon him while he speaks. When he was made a slave by the robbers, who attacked him and his party, and all his property of course was seized, among the articles carried off were a few Hebrew Bibles and Testaments. In one of these books W. contrived to write in Hebrew to the following effect:—"I, Joseph Wolff, a descendant of Israel and an Englishman, am in the hands of the Philistines. I was coming to speak to my brethren of Jesus the Messiah—remember my distress!"—The books were taken to Toorbut and thus his unhappy condition was made known to his Hebrew brethren. They waited the arrival of the captives and took him away to their homes. Abbas Mirza, on being made acquainted with his situation, sent from Meshed and ransomed both him, and for his sake, the companions of his misfortune, twenty in number. He sings the Hebrew Melodies sung by the Jews at Jerusalem, and Sorabk and Bokhara. He has a fine deep mellow voice, very suitable to the sorrowing lament of his brethren over the ruined walls of Jerusalem, the air is solemn and affecting, sung in a kind of chant, rather monotonous, perhaps, but appropriate and characteristic. He has much general knowledge, and speaks several languages fluently, English, French, German, Italian, Turkish, Persian, Arabic, and is of course, an Hebrew scholar. Should Runjeet give consent, it is his intention to start for Cashmere, and thence to Tibet, in order to inquire after the Jews in that quarter, and from them try to gather information about the Jews in China and in those countries. The Jews of Bokhara seem to know nothing of the state of their brethren there, whether they are few or numerous, or indeed whether any are at all to be found there. Wolff thinks there are. From Tibet, he will either return to Loodiana, and from thence proceed at once back di-

rect to Malta; or if there be no formidable difficulties in the way, he will travel forward to the north and westward by Yokund, Cashgar, and among the petty Tartar tribes about Aral Lake to Oxenberg in Russia; thence to Moscow, Constantinople and Malta.—*Boston Rec.*

"MINISTERS' SONS & DEACONS' DAUGHTERS."—There is a saying—almost become a proverb—about them. It is not necessary to repeat it—especially as it is not true. Mr. Grosvenor, General Agent of the Connecticut Sabbath School Union, has published in the Sabbath School Record the results of his personal inquiries respecting the character of the children of ministers and deacons, made as he was travelling in Connecticut on his agency. The result of about nine months' inquiry is given as follows:—

In the families of 35 ministers there are 141 children, fifteen years old and upwards. Of these 89 are professors of religion—15 are hopefully pious, but have not made a profession—and 19 are ministers, or are preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining 33 sustain a good moral character.

In the families of 172 deacons, there are 796 children, fifteen years old and upwards, of whom 450 are professors of religion—46 hopefully pious, but have not made a profession—and 17 ministers. Sixteen are intemperate, three of these were excommunicated from the church for this crime. The fathers of three of them use strong drink, and the fathers of two others are strongly opposed to the Temperance Society. The mother of one was excommunicated for this sin. The remaining 284, with very few exceptions, are respectable, useful citizens.

In the families of 42 ministers there are 99 children, between five and fifteen years of age, of whom 7 are professors and two are hopefully pious, but not professors.

In the families of 85 deacons, are 199 between the ages of five and fifteen, of whom 17 are professors, and 17 are pious but not professors.

In view of these facts, will any one still maintain that this proverb is true, in its general application to the families of ministers and deacons? If so, let him select, in the several towns in this State, 207 families, embracing 937 children over fifteen years of age, of whom 539 are professors of religion—61 pious and not professors, and 36 ministers, and among whom there are but 20 who are intemperate. But when he has done this, his point is not proved, for he must show that these 937 are more respectable, more moral, and more religious than the same number among the children of ministers and deacons.

The proverb doubtless obtains currency, as Mr. G. remarks, chiefly because instances of uncommon depravity attract more attention in the families of ministers and deacons, than elsewhere. With such advantages, better things are expected of the children; and of men sustaining such offices, it is expected that their Christian example, and the religious instruction received by their children, will be such as to make a very deep and salutary impression. Let them remember this; and let parents who are not ministers or deacons remember, that the excellent character, as a whole, of the families above mentioned, is to be attributed, not to the influence of office or occupation, but to faithfulness in those duties which every Christian parent owes to his children.—*Bost. Rec.*

A VENERABLE MINISTER.—I read in the Troy Press, recently, an interesting notice of the sixtieth anniversary sermon of the venerable Dr. Perkins, of West Hartford, Conn. Extraordinary as this case is, I am able to state one that exceeds it in one particular.

Dr. Perkins remarks as follows: "I am now the eldest officiating minister of the Gospel in this state; or, as far as I can learn, in the United States. And I cannot learn from the history of the church in Connecticut, that there has ever before been an instance of one of its ministers preaching for sixty years uninterruptedly to the same congregation; nor during a life of eighty-three years, have I ever met with one who had preached the gospel of the grace of God to one and the same people for so long a period."

The case I allude to is that of a venerable ancestor, Joseph Dana, D. D. late minister of Ipswich, Mass. Dr. Dana was born at Pomfret, Conn. November 13, 1741; graduated at Yale College 1760; settled in Ipswich, Nov. 1765; preached his sixtieth anniversary sermon, Nov. 6, 1822; continued to preach to the same people until near his death, which happened Nov. 27th, 1827, being eighty-six years and fourteen days of age. Thus had this venerated servant of God gone in and out before his people sixty-two years.

In the sermon above alluded to, which is now before me, he states, that in looking over the congregation, none who were heads of families when he was settled remained, with the exception of three females and one male; and that during his ministry the whole number of deaths had been about nine hundred. Thus had he followed his beloved flock to the grave. How solemn the contemplation; his former congregation gone into eternity, and those who then composed his people and were in middle life, were all unborn at the commencement of this sacred relation.—*Troy Press.*

ANNUAL SERMON.—The Rev. Dr. Henshaw, Rector of St. Peter's Church, Baltimore, is expected to deliver the annual sermon for the American Sunday-school Union, in St. Andrew's Church, Philadelphia, on Monday evening, the 20th inst., the day before the anniversary of the Union.—*Id.*

INTERESTING LECTURES.—Dr. Beecher last Sabbath announced from the pulpit his intention to deliver a course of lectures to sceptics. He will devote every Sabbath evening to his object. The lectures will be addressed to the west, but in their general outlines, will correspond with a similar course delivered by the Doctor in Boston.—*Cincinnati Jour.*

JOHN FOSTER ON MISSIONS.—Mr. Loring, 132, Washington street, Boston, has just published a very neat edition of Foster's noble Essay on the Spirit of Missions. "They are like a great lumbering wagon loaded with gold"—said Robert Hall of Foster's works.—*Rec.*

RELIGIOUS JOURNALS IN ASIA.—In Western Asia, there is the Friend of Youth at Smyrna. In Southern and Eastern Asia, the Oriental Christian Spectator at Bombay; the Christian Intelligencer, Christian Observer, and Philanthropist, at Calcutta; the Christian Observer at Madras; and the Chinese Repository at Canton.—*Boston Rec.*

GENERAL SUMMARY.

VERY LATE FROM THE SANDWICH ISLANDS.—By an overland conveyance, advices have been received from the Sandwich Islands to the 1st of January. The following letter is from the Journal of Commerce, of Thursday. The incident to which it alludes, we hope will lead to the establishment of a Christian mission in Japan.—*N. Y. Obs.*

Oahu, January 1st, 1833.—Within the last few days we have had a most interesting arrival at this island. Two days since, we heard that a strange vessel had arrived at Wyrua, about 40 miles from this, in distress. We immediately despatched one of our Chinese, a physician, and a small schooner, to their assistance. The strange vessel proved to be a Chinese junk, blown off from the coast of Japan about eleven months ago, with nine men on board. She has ever since been drifting to and fro, the unfortunate voyagers not knowing where they were. In the mean time five of the number had died and the survivors, when they reached this island, were most of them unable to do duty, having on board, as we learn, but a small quantity of rice, rotten fish, and no water. We received accounts from them last evening, that they were fast recovering. The men sent to their relief will bring the junk to this harbor as soon as possible. We have not yet seen the strangers, but hope to learn something interesting concerning their country, and shall endeavor to return them to their homes by the earliest opportunity. We are in hopes that this singular event may lead to the opening of some important communications with that interesting Empire.

Temperance at Plymouth, Mass.—On Thursday, 28th ult. Daniel Frost, jun., an agent of the Temperance Society, visited the village, and after an address at a public meeting, requested that papers containing the usual pledge for signature might be circulated. This was done, and to the astonishment of every body two hundred names were returned. On the next evening, after another address from Mr. Frost, papers were again circulated, and 225 additional names were obtained. On Sunday evening there was a third meeting, and the number of new signatures was 310, making 735 names pledged to total abstinence on three evenings, in that one village. But this is not all. Among those who signed the pledge were four of the principal retailers, and every retailer in the village pledged himself to sell no more ardent spirits as a drink, after he had disposed of his present stock. On Saturday one of the retailers sent off his casks, having no further use for them, and on Monday another; and on Tuesday Mr. F. was told that there had been no distilled liquor sold in the village since the preceding Friday. On Saturday night the drinkers went to the shops as usual with their bottles, but were all refused.

The inhabitants of the village of Plymouth are principally lineal descendants of the pilgrims. Worthy sons of worthy sires! May their example soon be followed by their brethren in every part of this wide land, from the Atlantic to the Rocky Mountains.—*New-York Observer.*

* The whole town of Plymouth, embracing a space sixteen miles long and five broad, contains less than 5,000 inhabitants, and there are two or three parishes in the town not connected with the village.

The Temperance cause advocated by an Indian! Let high Christian professors reflect!—"WHIRLING THUNDER," a chief of the Rock River band of Winnebagoes, in a recent talk with H. Gratoit, agent of Indian affairs, thus spoke:—

"My father, I wish you to request our great father, not to let any liquor be brought amongst us; and when it is, we cannot help it, we drink it, and become mad, and then it is, that bad men do mischief."—*The Friend.*

The Ship Burnt at Sea.—By an arrival from Rio Janeiro it is ascertained that the ship burnt at sea, supposed at first to have been the Hellespont, was the British ship Britannia, bound from England to Van Dieman's Land, with upwards of 200 convicts on board. She accidentally took fire at sea, while the mate was drawing liquor from a cask in the run, and burned to the water's edge. More than a hundred persons, men and women perished in the flames. After the vessel took fire, the crew and some of the passengers constructed rafts, on which about seventy embarked, and were fortunately saved from a watery grave by the timely approach of two English vessels, and carried into Rio Janeiro.

A late act of the Virginia Legislature authorizes the County Courts to grant licenses for retailing ardent spirits at "proper places" in the different counties. The magistrates of a neighboring county have determined that there is no "proper place" for such a purpose within their jurisdiction.—*Alex. Gaz.*

At a meeting of the friends of Temperance Societies, held in London, on the first Monday in March last, the report stated that there were 250 associations in England, comprehending 47,000 members; 380 in Scotland, 55,000 members; and 20,000 members in Ireland.

The subscription which was set on foot by the friends of Yale College, amounts to about \$106,000. The largest donors are Israel Munson, Esq. of Boston; the sons of Gen. Van Rensselaer, of Albany; and another gentleman of the

same city whose name is unknown. These three subscriptions were each \$5,000.

Interesting to Young Men of Color.—Mr. Chester Wright, of Montpelier, Vt., resolved on making a spirited effort for the improvement of the colored race, has addressed a circular to the young men of color in New-England, inviting all who are between 15 and 30 years of age, of good character and sound constitution and willing to devote from four to six years to study, laboring four hours each day for their support, to report themselves to him by letter, previous to the first day of June next. Enclosed in the letter of each applicant, should be a certificate of his possessing the qualifications above named, signed by some magistrate or minister of the gospel. Should any considerable number thus report themselves, a further communication on the subject is promised. Mr. W. requests further, that such persons as are willing to aid in improving the intellectual and moral condition of colored men, would search out and inform young men of color, of this proposal, and if necessary, to aid them in preparing and forwarding their communications.—*Vermont Telegraph.*

AFFECTING OCCURRENCE.—A few days ago two colored men gave information, to some members of the Anti-Slavery Society, that a negro slave from one of the Southern States was on board a schooner in the harbor—that he was very desirous of escaping—and that he was watched, for fear of his running away.—The name of the vessel, as afterwards ascertained, was the Vienna, her master's Lorenzo Dow Morgan, and the slave's Burton Spicer. She is said to be bound to New York. A writ of habeas corpus was, on the petition of one of the members of the Society, immediately obtained from the Supreme Court, and served upon the captain, and Spicer was shortly after brought up to the Supreme Court room.

Before the Judges would take cognizance of the case, it became necessary to show that Spicer was detained against his will. He was accordingly interrogated upon the subject, by the counsel, and informed that he was free in Massachusetts, and that no doubt the Court would so pronounce him, if the case was permitted to proceed. The poor fellow seemed very much agitated, and his whole frame trembled. He said he should like to be free in his own country, where his relations were. He was urged to make his election, and say whether he wished to be free and remain here, as he would be compelled to do, or to return to his relations as a slave. He concluded, after a strong and visible conflict between his feelings, to go back—and he accordingly returned to the vessel. We are informed, and have no doubt of the fact, that the captain had threatened to put him in irons if he attempted to escape. The feelings of the slave did him honor. He was not insensible of the charms of liberty, but he was unwilling to desert his relations, even to obtain a blessing which he so ardently desired.

This case leads us to mention a principle of law which is not so generally known among us as it ought to be, viz: that a slave, coming from one of the slave States, by the consent of his master, into a free State, becomes free. The only case in which the authorities of a free State are bound to deliver up a slave to his owner, is the one provided for by the Constitution of the United States, where the slave has run away from his master. In every other case, every person in a free State is FREE.

A case has been decided in New-York, in favor of the New-York Daily Sentinel, against Lee, Powell, & Co. wherein the principle was confirmed, that persons receiving a newspaper, without ordering it discontinued and paying arrears, are liable in all cases for the payment of the same, until the terms of publication are complied with.

The bells of this city are now rung at sunrise—the effect of a petition from the Boston Laboring Young Men's Temperance Society. The members of this society are wide awake—they wish to make every body else so—at least in the morning.—*Bost. paper.*

To Epicures.—The proprietor of the American Coffee-House, Philadelphia, advertises that he is in the daily receipt of a bountiful supply of *Frogs*.

Zerah Colburn, who has acquired considerable celebrity in Europe and America, for his wonderful faculty of mathematical calculation, has issued proposals for publishing, by subscription, a memoir of himself—to contain, in the words of his prospectus, "an account of his birth; the remarkable gift with which he was endowed at six years of age; his travels in this country, and twelve years' residence in Europe; his method of calculation; occasional remarks upon the places he visited," &c. Mr. Colburn is a native of Bahot, in this state, and resides at present in Hartford, Windsor county.—*Montpelier, Vt. Journal.*

Curious Mail Bag.—In a chest of tea received some time ago by a merchant of Baltimore, from on board an East Indianman, a letter was found of which the following is a copy:—"If this letter should go to America the person who gets it will confer a great favor by telling my brother, John Wilson, of New-York, that I am a prisoner in China."

Sudden Death.—Oliver D. Cooke, Esq. of Hartford, long known as an extensive bookseller, dropped down dead in the street on Wednesday last.—*Even.*

The Messrs. Harpers, of New-York, have in press, the Life and Writings of John Jay, edited by his son, William Jay of Westchester, in two large octavos.

Matrimony.—The Legislature of New-Jersey annulled thirteen marriage contracts at their last session. The Village Herald remarks that "the lightness with which the marriage vow is treated of latter years is to be deeply lamented."

Tea.—New-York, April 12.—Fifteen hundred chests of Bohea Tea, just imported, were sold yesterday by auction at twelve and three-quarter cents a pound. The duty, until recently, was twelve cents a pound.

POETRY.

From the Monthly Repository.

A HYMN.

There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But Heaven has placed it there!

At early dawn there's not a gale
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent by heaven!

There's not of grass a simple blade,
Or leaf of lowliest mien,
Where heavenly skill is not displayed,
And heavenly wisdom seen!

There's not a tempest dark and dread,
Or storm that rents the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there!

There's not a star whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth!

There's not a cloud whose dew distil
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God!

There's not a place in earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found!
For God is every where!

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends!

Then rise, my soul, and sing His name,
And all His praise rehearse,
Who spread abroad earth's glorious frame,
And built the universe;

Where'er thine earthly lot is cast,
His power and love declare,
Nor think the mighty theme too vast—
For God is every where!

MISCELLANY.

OCEAN PHENOMENA.—A naval friend of high respectability and intelligence, who has seen in a recent number of the Journal, an account of a singular ball of fire, which fell on board the ship Sir Edward Hamilton, has given us the annexed extract from the Journal of a passenger on board the ship Pactolus, Capt. George Wilson, while on a passage from Valparaiso to Marblehead, Massachusetts:—

"After a succession of heavy gales from the time we sailed from Valparaiso, till we were nearly up with Cape Horn, in which we lost our boat, &c. &c., and while in the act of taking in a close reefed foresail, having scudded her under that sail as long as a due regard for the safety of the ship would allow—at about 11 o'clock, A. M., we were enveloped for a few seconds in almost total darkness, by a large black cloud from which came wind, and hail, either of which was sufficient to take a person off his feet, provided he had hold of nothing; out of this cloud came a ball of fire, about the size of a 32lb. shot. It descended to within three or four feet of the long boat where it was seen by every person on board, previous to its explosion, which was several seconds after its first appearance. The report of this nondescript thing, was as loud as that of four or five muskets sharp fired together. It had the effect to knock down nearly every man on the deck—without, however, injuring any of them, if I except the injury received from the fright, which was almost death. The air was sulphureous for some time after the bursting of the ball. The chief mate was the first who came to his senses, and observing that the men were from fear unable to attend to the duty of the ship, he called out 'Come on! 'tis only a Cape Horn snow ball!'

I cannot describe the effect it had upon me, better than by comparing it with a severe shock of an electric machine—to which it was very similar. Its effect upon the chief mate was, he said, as if an immense weight was pressing him down, and I think he remarked at the same time, that he had once been struck with lightning and that the sensation was similar. No person on board, (and we had some old, very old 'sails') had ever witnessed any thing of the kind before. It left no trace of its having come on board, except upon our memories, and from mine I am certain it will never be erased.—*Prov. Jour.*

EXTRAORDINARY AFFAIR.—The Vienna papers relate a story of a hypochondriac, who, disgusted with life, sent a note to the public executioner, requesting the latter to call upon him. He obeyed, and on entering the room of the hypochondriac, found him seated at a table, on which was placed a bag of gold, a pair of pistols, and a rope. The money, he was told, was for the purpose of recompensing him for a service he had to require of him—the pistols, to compel him to perform it, if he would not do it voluntarily—the service, was to hang the person who had sent for him—and the rope was to be employed for that purpose: besides which, a large nail was already drove into the ceiling, to which the hypochondriac wished to be suspended. At first the hangman, as may be supposed, was a little confused at this singular request; but recovering

himself, expressed his willingness to comply with what was desired of him, and set to work making preparations, such as taking off his coat, &c. He next proceeded to pinion the arms of the insane man, which the latter willingly submitted to, knowing it a preliminary step to all executions. The executioner, however, no sooner had his arms well secured, than he alarmed the inmates of the house, and the hypochondriac was sent off to a lunatic asylum.

BEES.—In Wythe county, Virginia, in a spur of the Alleghany mountains, called the "Tobacco Row," is a perpendicular ledge of rock, fronting the south-east, fifty feet high—an open, sunny situation. Thirty feet from the base a horizontal crack or fissure opens in the rock, from half an inch to six inches in width, and extending near eighty feet in length. This fissure is full of bees! Their numbers are so great that in the summer time they hang out in large clusters for several feet above and below the fissure, in its whole length. A short distance above are two other cracks containing earth, in which grow some little chinquapin bushes, and these are covered with the bees. They frequently go off in huge swarms, like a barrel or hoghead in bulk, and are often compelled to return, finding no place large enough to contain them. In the spring, previous to commencing their labors, the dead bees, remnants of comb, and cleanings of the habitations which are brought out and dropped by them, make a winnow of a foot in height the whole length of the opening.

RIVER OF VINEGAR.—In South America, near Popayan, is a river called in the language of the country Rio Vinagre. It takes its source in a very elevated chain of mountains, and after a subterraneous progress of many miles, it re-appears, and forms a magnificent cascade of upwards of 300 feet in height. When a person stands beneath this point, he is speedily driven away by a very fine shower of acid water, which irritates the eyes. M. Boussingault, wishing to ascertain the cause of this phenomenon, analyzed the water of the river and found among other substances sulphuric and hydrochloric acids.

CHRONOMETERS.—For the purpose of encouraging and improving the manufacture of these useful instruments, the British Government offer annually £500 in premiums for such as shall be found to perform best during a twelve month's trial at the Royal Observatory. From an inspection of the monthly reports, issued from that institution, during the trial recently closed, we find that out of the number sent in (sixty-two) the best was declared to be that by Messrs. Molyneux & Sons, No. 1038, which took the first premium—having performed with an accuracy almost incredible,—its actual variation from its rate in 12 months being only sixty-seven hundredths of a second.

ICELAND.—Hans Finsten, a native of this remote quarter of Europe, has lately published an interesting pamphlet on the diminution of the population of Iceland, owing to unfavorable years. He observes, that previously to the fourteenth century, the number of inhabitants was computed at 120,000, but that, at present, it does not exceed 54,000. Hopes of a renewed increase are derived from the declining violence of volcanic eruptions, the lava and ashes of which have acted very prejudicially, both on the health of individuals and animals, as well as from the extension of horticulture and fisheries, the latter of which are no longer prosecuted in the fragile barks, but in stout seaworthy vessels.

ANTS.—It is said ants will not climb over a chalk line, even after sugar. Those who have faith in the saying, may try the experiment.—*Genesee Farmer.*

THE CHRISTIAN LIBRARY.

Key and Biddle, No. 23, Minor street, Philadelphia.

Will publish a Semi-Monthly Periodical under the above title. The First Number will appear on the first day of May next.

The design of the work is to publish,

1. The most valuable Religious and Literary works which appear from the English press. In selecting from the former class, sectarianism will be studiously avoided; from the latter, such only will be chosen as Christians may with propriety circulate.

2. Translations of valuable works from the Continental press; and occasionally original productions of American writers.

3. Standard works which may be out of print; selections from such as are accessible to but few.

4. Brief reviews of such books as do not fall within the plan of this work; so that the reader may be enabled to become speedily acquainted with most of the publications of the day, and to form, in some measure, an estimate of their value.

The Editors are pledged to favor no religious, much less any political party; but to act on those great principles in which all Evangelical Christians agree. The degree of confidence which may be reposed in their faithfulness and ability will be learned from the attestations of the distinguished individuals given below.

The publishers have made arrangements to receive from Europe copies of all popular works suitable for this publication, as soon as they are issued from the press, and will be enabled on the above plan, to furnish, by course of mail, the most distant subscribers with their copies before the same book could be procured even in our cities, through the usual method of publication.

The CHRISTIAN LIBRARY will be published semi-monthly, on fine paper, with a fair type, for Five Dollars a year. Each number will contain forty-eight extra imperial or double medium octavo pages, in double column. The work will thus form two volumes of 576 pages each; an amount of matter equal to thirty volumes 12mo, of 264 pages each. The usual

price of such volumes is from 50 to 75 cents; on the plan of this publication, subscribers will receive them at 16½ cents each.

An opportunity is thus offered those who may desire it, of acquiring a well selected library, at the cheapest possible rate. The following will show in what estimation the enterprise is held by those whose competency to judge, will not be questioned.

I have examined the plan of the above named work, and consider it as one of the noblest designs for the dissemination of religious truth which characterizes the present age. I am well acquainted with the Editors, and have perfect confidence in the faithful performance of the promises held out in the prospectus. The whole plan must commend itself to every Christian, as by it, persons in the remotest section of our country can, by regular course of mail, receive works from which they are now for the most part shut out, and at a price exceedingly low. By this means, for \$5 per annum, any one can possess himself of a Library amounting in matter to at least thirty volumes annually.

G. T. BEDELL, D. D.

Rector of St. Andrew's Church, Philadelphia.

The above plan of a Religious Library was presented to me for consideration, before it was put into the hands of the Publishers. I have never met with an undertaking in the shape of religious instruction which seemed to me to promise more extensive good, both from the cheapness and the variety of the publication; or in regard to which I felt more confidence that it ought to be encouraged by the Christian community. I am satisfied that the patronage which is extended to it, will meet with a full return of benefit to all subscribers.

STEPHEN H. TYNG, D. D.

Rector of St. Paul's Church, Philadelphia.

Among the many schemes for family libraries, I know of none which promises to furnish so much, and such select matter for family improvement, on the most economical terms, as that of the "Christian Library." The plan is adapted for wide circulation and great variety; and, under the control of intelligent and judicious piety, would be productive of immense benefit to the community. Knowing those who are expected to direct its execution, I earnestly hope it will be extensively patronized.

CHAS. P. MILVAINE, D. D.

Bishop of the Prot. Episcopal Church in the state of Ohio.

CONTENTS.—The CHRISTIAN LIBRARY will be published semi-monthly, each number to contain forty-eight pages, extra imperial or double medium octavo, in double column, on a fine paper and good legible type. It will be folded and stitched with a neat cover on each number; securely mailed, so as to go safely to the most remote post office.

The work will form two volumes yearly, of 576 pages each, and can be bound to match the late editions of Scott's and Henry's Commentaries.

The price will be Five Dollars per annum, payable in advance; Six Dollars if paid at the end of the year. Any individual procuring five subscribers and forwarding the money will be entitled to a sixth copy gratis.

KEY and BIDDLE will publish the London CHRISTIAN OBSERVER, as an Appendix to the Christian Library, in the same form, for One Dollar and twenty-five cents a year, payable in advance, or One Dollar and fifty cents at the close of the year. The present cost of this work is Six dollars per annum. Those who subscribe for it in connexion with the Christian Library, will receive it stitched in the same covers with that work.

[The postage on each number of the Christian Library for any distance under 100 miles will be 1½ cents per sheet; for any distance over 100 miles 2½ cents. To subscribers in all our principal cities, the numbers will be delivered by agents without expense of postage.]

Orders with a remittance of Five Dollars, postage paid, will meet with prompt attention.

THE OBSERVER

TERMS.—Two Dollars per annum, if paid in advance, and Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

* All communications relative to this paper, must be directed to the EDITOR, Gambier, Knox Co. Ohio

LIST OF AGENTS.

Rev. JOHN L. BRYAN,.....	Boardman, Trumbull Co., Ohio.
Col. HUBBARD,.....	Astoria, "
Rev. ALVA SANFORD,.....	Medina, Medina Co. "
Rev. WM. PRESTON,.....	Columbus, "
GEORGE BEATTY,.....	Steubenville, "
Rev. J. P. BAUSMAN,.....	Norwalk, "
ARIUS NYE,.....	Marietta, "
JOSIAH BARBER,.....	Cleveland, "
SYLVESTER P. ALDERMAN,.....	Windsor, "
J. W. SCHUCKERS,.....	Wooster, "
WM. H. MARSHON,.....	Dayton, "
MADDOX FISHER, P. M.,.....	Springfield, Clark Co. "
Dr. ASA COLEMAN,.....	Troy, Miami Co. "
ROFF & YOUNG,.....	Cincinnati, "
Rev. HENRY CASWALL,.....	Portsmouth, "
Rev. R. V. ROGERS,.....	Circleville, "
ROWLAND CLAPP,.....	Cuyahoga Falls, "
WILLIAM HUNT,.....	Urbana, "
WM. M. BLACKFORD,.....	Fredericksburgh, Va. "
Rev. J. T. WHEAT,.....	Wheeling, Va. "
JAMES ENTWISLE,.....	Alexandria, D. C. "
CHAS. WILTBERGER,.....	Washington, D. C. "
GEORGE W. JEWETT,.....	Ann Arbor, Michigan, "
Rev. JOHN O'BRIEN,.....	Monroe, "
C. GRISWOLD,.....	Utica, New York. "
CHARLES S. YOUNG,.....	St. John, New Brunswick.